Respecting the Laufulness of War under the Gos-pel Dispensation: Addressed to the Teachers and Professors of Christianity in the United States of America.

Solemnly impressed, as we are, with the belief that War is irreconcilable with the precepts and the spirit of the Gospel, and prohibited by it, we cannot but feel that a fearful weight of responsibility is assumed by Christian nations in its prosecution; and under this conviction we are constrained to invite the professo s of the Christian religion, and respecially those who are looked to as its expounders, to a very serious and unbiased considera-

and especially those who are looked to as its expounders, to a very serious and unbiased consideration of this subject.

If we advert to the consequences resulting from
War—its tendency to lower the standard of public
morals—the slaughter and misery it produces—the
donestic bereavements, anguish, and mouraing inseparable from it—a subject is presented to our
view, possessing the strongest claim to the serious
reflection of the professors of the benign religion of
Jeaus Christ.

reflection of the professors of the benign religion of Jesus Christ.

It has been highly gratifying to observe, of latter years, that the most ealightened autions have fannifested an increasing reluctance to appeal to the sword—that cruel and uncertain arbiter—in the set tlement of national controversies; and that the efforts to adjust those controversies by peaceful negotiation, have, in numerous instances, been crowned with the most satisfactory results.

The hope, indeed, had been cherished, that, in the present enlightened age of the world, and particularly in this enlightened country, the influence of pure, elevated moral principles and feelings, had obtained such an ascendency in the minds of the people as to prevent an appeal to arms; but this pleasing anticipation has not been realized. Our country, for a considerable time, has been engaged in war—exerting its powerful energies in the work.

The fields of a neighboring country, for a considerable time, has been engaged in war—exerting its powerful energies in the work of human slaughter. The fields of a neighboring nation have been strown with the bodies of the slain, and its soil drenched with their blood. Can it be that this is in accordance with the precepts and the spirit of our holy religion?

The Prophets, in foretelling the coming of the Messiah, and describing the nature of his mission, present him in the character of the Prince of Peace,—of the increase of whose government and peace, there shall be no end. It is declared that "He shall induce among the nations, and shall rebuke many

and exhortations, and entreaties, in strict accordance with the precepts of their Divine Master. "Be not overcome with evil, but overcome evil with good." "See that none render evil for evil, to any man; but ever follow that which is good, both among yourselves, and to all men." "Love as brethren, be pitful, be courteous, not rendering railing for railing, but contrariwise, blessing; knowing that ye are thereunto called, that you should inherit a blessing." "Dearly beloved, arenge not yourselees; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

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the Lord."

Now let us ask, if language could be framed,
mere strongly prohibiting the indulgence of the
spirit which produces war, than that in the preceding passages.

If it be said that war is not directly, and specifically interdicted; we reply, neither was suicide
nor many other universally acknowledged crimes.

It was seen fit to forbid them by enforcing those
virtues that must effectually exclude them. If
Christianity forbids those passions which engender
war—which are feed by it, and without which, indeed, it cannot exist, it follows inevitably that Christianity forbids war.

It will be admitted, that the views and the practice of the earliest converts to Christianity—living

It will be admitted, that the views and the practice of the earliest converts to Christianity—living
as they did, near the time of its Founder, and under
the teaching of the Apostles, or their immediate
successors—are entitled to great influence in deciding this momentous question; and ecclosiastical
history of the highest authority establishes the fact
that the early Christians, not only insisted that they
were forbidden to fight—but that they manifested
their aincerity, by offering up their lives, rather
than violate what they deemed an injunction of
their Divine Master. A few cases may here be
cited:

than violate what they deemed an injunction of their Divine Master. A few cases may here be cited:

Maximilian, a Roman youth, on being brought before the tribunal, to be enrolled as a soldier, refused—saying to the Procossul, "I am a Christian, and cannot fight." On being told that there was no alternative between bearing arms and being put to death, he promptly and firmly replied—"I cannot fight, if I de!" He continued firm to his principles, and was led to execution.

The primitive Christians not only refused to enlist, as soldiers, but those in the army who embraced Christianity, immediately abandoned the profession, without regard to consequences.

Marcellus, a Roman Ceaturion, on becoming a convert to Christianity, promptly resigned his commission, declaring that, having become a Christian, he could serve no longer.—"It is not lawful," said he "for a Christian to bear arms for any earthly consideration." He continued firm in his refusal, and suffered death on that account.

Cassian, who was a Notary in the same legion, on embracing Christianity, resigned his commission, and firmly adhering to the sentiments avowed by Marcellus—like him was led to execution. Martin, another Roman, who was bred to the profession of of arms, on being converted to Christianity, abandoned the army, saying, "I am a Christian, and therefore I cannot fight"

These are not isolated cases—many more might be adduced if it were necessary—but the fact we aim to establish will not be denied. Tertullian, in speaking of a large portion of the Roman armies, after Christianity had been widely spread over the world, expressly assures us that "not a Christian could be found among them." Treneus, Justin Martyr, and others farnish conclusive evidence that the Christians of their day bore the most ample testimony to the incompatibility of war with the religion of the Gospel—and that many of them sealed their testimony with their blood. Clemens of Alexandria, speaks of Christians as the "follow-ers of peace," and says expressly, that they "used world, expressly assures us, that "not a Christian could be found among them." Ireneus, Justin Martyr, and others, furnish conclusive evidence that the Christians of their day bore the most ample testimony to the incompatibility of war with the religion of the Gospel—and that many of them sealed their testimony with their blood. Clemens of Alexandria, speaks of Christians as the "followers of peace," and says expressly, that they "used none of the implements of war." Lactantius, another early Christian alleges that, "it can never be lawful for a rightous man to go to war.

The evidence upon this point is fully sustained by the early opponents of Christianity: Celsus, who lived toward the close of the second century, accuses the Christians of his day, "of refessing to bear arms, even in cases of necessity. Origen, the defender of Christianity, does not deny, but admits the fact, and justifies it, on the ground that war was unlawful.

If then, the language of prophecy is clear and positive that the time will come, when nation shall not lift up sword against nation, nor the people learn war any more:—

If in accordance with this prophecy, the precepts

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and commandments of our Saviour are pacific in the and commanders of our Saviour are passes in the fullest degree: strictly enjoining the forgiveness of injuries; making it the only condition upon which men can hope to be forgiven—and if He as strictly prohibited the indulgence of a spirit of resentment,

men can hope to be forgiven—and if He as strictly prohibited the indulgence of a spirit of resentment, or retalization:—

If the early converts, under the teaching of the Apostles and their immediate successors, were so solemnly impressed with the belief that war was forbidden by their holy Redeemer, that they could not be induced to "bear arms for any earthly consideration," many of them nobly yielding up their lives in confirmation of the sincerity of their faith:—

If all this be indisputable, we ask, if the proposition is not fully and clearly established—that war is a grevious violation of the principles of our holy religion?

It remains now to account for the change that has taken place in the practice of the professors of this benign religion, in relation to war. The importance of the subject, and the magnitude of the evils consequent upon the change, call for the clearest evidence of its propriety, and of its consistency with the precepts and spirit of the Gospel.

The Apostles foretold that after their decease, a departure from the purity of the Christian faith would take place—that "men would arise speaking perverse things, to draw away disciples after them," and that "many would follow their pernicious ways, by reason of whom the way of truth would take place—that "men would arise speaking perverse things, to draw away disciples after them," and that "many would follow their pernicious ways, by reason of whom the way of truth would take place—that "men would arise speaking perverse things, to draw away disciples after them," and that "many would follow their pernicious ways, by reason of whom the way of truth would be evil spoken of."

That this prediction was strictly fulfilled, will be generally as mitted. The falling away from the meek and unresisting spirit which so conspicuously marked the primitive Church, was gradual, keeping pace with the increase of the general profligacy, and was doubtless accelerated by the corrupting influence of a union between the Church and the State.

When princes ado

country, for a considerable time, has been engaged in war—exerting its powerful energies in the work of human slaughter. The fields of a neighboring nation have been strown with the bodies of the slain, and its soil drenched with their blood. Can it he that this is in accordance with the precepts and the spirit of our holy religion?

The Prophets, in foretelling the coming of the Messiah, and describing the nature of his mission, present him in the character of the Prince of Peace,—of the increase of whose government and peace, there shall be no could. It is declared that "He shall be no could. It is declared that "He shall be no could be not only the people; and they shall be at their swords into plowshares, and their spears into proning-looks; nation shall not lift up sword against nation, neither shall they learn war any more." This strong and unequivally be sholished.

And in the fullness of time, when an angel was commissioned to announce the advent of the promised Saviour, the annunciation was accompanied with a rapturous song from "a multitude of the heavenly host, praising God, and saying, glory to God in the highest, and on earth peace, good will toward meo."

In harmonious agreement with the language of prophecy, and the ecstatic song of the angelie host, was the life and ministry of our Lord and Saviour.

ocal language clearly indicates that it was the will and purpose of the Most High that war should eventually be abolished.

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In harmonious agreement with the language of prophecy, and the ceatatic rong of the angelic host, was the life and ministry of our Lord and Saviour. The law of the preceding dispensation admitted the principle of retaliation—An eye for an eye, a tooth for a tooth." He adverts to this for the expression of the proposed placing a prohibition upon it. "But Juries and the preceding dispensation admitted the principle of retaliation—An eye for ne eye, a tooth in the other also." While those under the Law were allowed to hate an enemy, it is evident that were allowed to hate an enemy, it is evident that the spirit which engenders war caanot be entertained by them, and this conclusion is rendered. If possible, still stronger, by the high standard, and holy indocement to which he immediately directs their attention—"That ye may be the children of your Father which is in Howers."

Many other similar precepts from the same high authority could be adduced, but they are familiar to the class of readers whom we address. They are plain and positive; and they receive additional force from the accompanying reference to the Law of the preceding dispensation. They are the preceding dispensation. They are the proceeding dispensation. They are the proceeding dispensation of Him whom we we call our Lord and Master—and whom we probless to love and serve.

We ask for no new or strained meaning to thee preceding dispensation. They are the proceeding dispensation. They a

truth, toward intions processing to energy the control of the Gospel, would be more dangerous, or less successful? We trust not; such a conclusion would be a libel upon mankind—a denial of the efficacy of the Christian religion—and an inexcusable distrust of the Providence and meral government of

God.

It is not unusual to attempt a justification of war under the Gospel dispensation, by referring to the wars of the Jews, under the dispensation of the Law. It is conceded that many of these wars were authorized by the Supreme Ruier of the universe, for purposes of his own inscrutable wisdom; but this high authority cannot be claimed by Christian nations; and it has been shown that the two dispensations are essentially different—that holy men during the continuance of the legal dispensation, predicted, under the spirit of prophecy, that the time would come when nation should cease to lift up sword against nation, or to learn war any more. We have seen that the Divine Author and Founder of the existing dispensation, called the attention of his followers to those violent and windictive passions, the indulgence of which were allowed under the law, for the express purpose of excluding them from the code of morals which it was his purpose to establish; and that his immediate followers, and their successors for nearly two centuries, firmly believed that War was forbidden by their Divine Master. We have shown that the conviction was so solemnly sealed upon their consciences that when called by the rulers of that day to serve as soldiers, no earthly consideration or suffering could induce them to swerve from this article of psinitive soldiers, no earthly consideration or suffering could induce them to swerve from this article of punitive

Christian faith.

And the early writers, Ireneus, Justin Martyr and Tertullian, silirm as their belief that the proph-ecy which declares that men should turn their swords into plowshares, and their spears into prun-

or hooks, was then fallilled.

With the hope of enforcing our views upon this abject, and for the purpose of showing that they

With the hope of enforcing our views upon this subject, and for the purpose of showing that they are neither wild nor visionary, we here offer the sentiments of persons respecting it, who lived at different periods of time, and were eminent for their piety or learning.

"War," says Erasmus, "does more harm to the morals of men than even to their property and persons:"—and sgain. "They who defend war, must defend the dispositions which lead to war; and these dispositions are shoulded forbidden by the Gospel."

Gospel. Richard Watson, Risbop of Llandail, asserts that "Wer has practices and principles peculiar to itself, which but ill quadrate with the rules of moral rectitude, and are quite abhorrent to the benig-

nity of Christianity."

Edward Hyde, Earl of Clarendon and Lord High Chancellor of England, says, that "War introduces and propagates opinions and practices as much against Heaven as against earth; it lays our naagainst Heaven's against certor, it lays our na-ture and our manners as waste as our garders and habitations: and we can as easily preserve the beauty of the one, as the integrity of the other, under the cursed jurisdiction of drams and trum-

William Law, a pious minister of the Church of England, and well known as the author of "A Practical Treatise on Christianity," avers that "There is not a virtue of Gospel goodness but has its death

blow from war."
The eminent Dr. V. Knox, after remarking that

Now, if it be true that- The dispositions which

Now, if it be true that—"The dispositions which lead to war are absolutely forbidden by the Gospel."

—if they "are quite abborrent to the beniguity of Constiauity:"—if war "introduces and propagates opinions and practices as much against Heaven as against earth."—if it "lays our nature and our manners as waste as our gardens and habitations, and renders it as difficult to preserve "the beauty of the one, as the integrity of the other."

If "there is not a virtue of Gospel goodness, but has its death-blow from war."—if it is productive

if, as some suppose, it is to be accomplished by a special interposition of Divine Providence, at some remote period of time,—is a delighful theme to con-

We also, believe in accordance with prophecy, that it will arrive, but, we believe that it will be a result of individual faithfulness. We fully unite in opinion with the Bishop of Llandaff, that peace will become universal, "whenever the spirit of Christianity shall exert its proper influence;" and we have shown that Christianity did produce it, in an earlier and purer state of the Church—so far, at least, as Christianity prevailed.

If, then, peace on earth be looked to as an end and an aim of our holy religion—is not each individual believer called upon to cultivate in himself, and endeavor to promote in others, those feelings and that course of conduct which are calculated to produce this blessed effect?

We have ventured especially to request the attention of those who have assumed the responsible station of ministers and of the Christian religion, to this subject, because, whatever affects the character of this religion, or opposes its progress in the world.

this subject, because, whatever affects the character of this religion, or opposes its progress in the world, seems peculiarly to claim their notice. And we would suggest, that the fact of our country being at the present time engaged in war, furnishes a strong reason for entering into a careful examination of the evidence respecting the lawfulness of war under the Gospel dispensation.

May we venture to ask whether those pacific principles by which the Church in the apostolic ageand, indeed, during the first and greater part of the second centuries, was so remarkably distinguished, are inculested by the Christian teachers of the present day, with that clearness and fullness, to which they are justly entitled!

Even those who do not fully unite with us in the belief, that "war is unreservedly prohibited by the

which they are justly entitled?

Even those who do not fully unite with us in the belief, that "war is unreservedly prohibited by the Christian religion," must admit that, beside the misery and suffering it produces—it is highly demorphizing—and that it eminently tends to retard the progress of vital religion among men—and if so, the glorious theme of "peace on earth" should not fail to find devoted advocates in all who are sincerely seeking to promote the present and eternal welfare of the religion men.

We are aware that, when the public mind is strongly excited, it may require great moral courage, and a deep and abiding sense of duty, to enable the pastor to stand firmly at his post, and advocate the noble cause of Peace. But these are occasions when, by reason of the position he occupies, his constant intercourse with the people, and the influence he exerts upon their feelings, he may—by restraining, or by giving a right direction to the popular impulse—become instrumental in hastening the day when righteousness shall cover the earth as the waters cover the sea.

In conclusion, we would ask attention to the view of the subject of war, which commends itself with awful solemnity to the consideration of all, and with peculiar force to those we are now addressing. We refer to the ultimate—to the unseen consequences of war—to the final state of the myriads of spirits, disembodied, it is greatly to be leared, while, under the influence of the most ferocious

ous retribution.
The reflection is awful indeed—and must, we

it, then, the fruits of war be angush unspeasable, and bitterness in the latter end—how strong—how powerful is the claim upon our efforts to oppose it, and restore the Church to the state of purity in which it stood in the primitive period of its exis-

this shall be effected;—when nations shall no longer lift up sword against nation, and the people shall learn war no more; but the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ.

Christ.

Signed on behalf and by direction of a Meeting of the
Representatives of the Religious Society of Friends, of
the Yearly Meeting of New-York, held in the City of
New-York, the 4th of First mouth, 1818.

RICHARD CARPENTER, Clerk.

tab, Armenian and Armeno-Turkish, having been printed. Since our last abunal meeting, we have also commenced printing operations in Constantinople, employing for this purpose one of the oldest presses at the capital. This press is owned by a foreign Jer, under English protection, and therefore is out of the reach of the Armenian Patriarch. Up to January 1, 1847, the number of pages published by us in Constantinople was four hundred and thirty thousand. Instead of the former Armenian Magazine, three musbless of a series of Evargelical Tracis have been published at Constantinople; and these it is proposed to continue from time to time, and that they shall contain thorough discussions of the fundamental doctrines of Christishity.

community discussions of the fundamental doctrines of Christianity.

Atthough, in consequence of the persecution, a check has been given to the distribution of our books, yet in spite of all the prohibitions of ecclesiastics, many have found their way abroad, and the blessing of God has gone with them. New facts are continually coming to light, showing the great usefulness of our publications in the interior of the country. A spirit of factory has been swakened by the blessing of God on the reading of books and tracts from our press, in many places where no missionary had previously labored.

INDIA.—The London Church Missionary Society, with its income of more than half a million dellars, is doing a great work in India. The animal report concludes with the following summary of its labors in India.

100.

cindes with the another Stations.
European Ordained Missionaries.
East India and Country-born Ordained Missionaries.
Autive Ordained Missionaries.
European Catechists, School-Masiers, and other Laymen.
European Female Teachers.
East-India and Country-born Catechists and other Teachers.

East India and Country Sort Catestan 19
Native Catechists and Teachers of classes 1,096
East-indian and Country-born Schoolmisuresses 152
Native Schoolmistresses 1,570
Communicatis 1,570
THE SECULAR PRESS IN MADRAS — The practice

THE SECULAR PRESS IN MADRAS.—The practice of reporting religious meetings seems to have extended to the large cilies in India. A new house of worship, built for the Mission Church at Chimistrepettsh, a part of the great, city of Modras, was opened August 25, by services in the Tamil language a reporter for one of the principal newspapers in Madras was prosent, and gave a full account of the exercises; which was copied into other papers, and from which the following is an extract. "The attendance on the occasion presented an overdowing house, comprised of Europeans and East Indians, with heir families, and a goodly propertion of natives, consisting of an intermixture of heath-us and Christians. The presence of the former on occasions of Christians public worship, though not way uncommon in relation to a few only, was, on the occasion in question, remarkable for arrecess of number and erderly behavior; and might be ascribed to the kind, contributory conduct of the resident Missionary, who in the performers of his duty, with all mechanes and humility, wins to himself the respect and excess of all, Jow and tiantile alike.

The mission is Presbyterian, connected with the American Board of Missiona; and Mr. Winslow, in his address, said that the building in which the congregation were then assembled, was eracted for the swarship of the trime Jehovah. It was not like a heathen temple, if when he congregation when his hid was placed, and only outward ceremonies performes; it was not a place for food to well in, for he dwell mot in temples made with bands—heaven was his throfte, and earth his footstool—but it was for the assembling of his people to his his most holy word, to sling his praise, and to pray for his blewsing.

TESTIMONY OF ENEMIES.—The Missionary Merculat from a letter of Dr. King, the persecuted Missionary, written at Malta Nov. S, learns, that he had received let-

TESTIMONY OF ENEMIES.—The Missionary Herold from a letter of Dr. King, the persecuted Missionary
written at Maita Nov. 8, learns, that he had received letters from his family and risends of Athens, showing that
the way was not yet prepared for his return. The examnation of his case was still in progress. Staty witusese
had occu examined. The Mouk Callistrates had deposed
that he had "confessed" many, who told him that Dr.
King had speken to them against the "all Holy"—that is,
the Virgin Mary—and against images, that he had invited
people in his employment to attend his preaching; and
that when be met people in the street, he conversed with
them on the subject of religion!

SYMPATHY.—The persecution of the evangelical
misticers in the Canton de Vand excites greats ympathy
in Scotland. The Giasgow Continental Society resolved
to send an address of sympathy and encouragement, accompanied with a donation, in token of their regard.

UNIO.—The Dissenters of Jammica have estab-

Usio .- The Dissenters of Jamaica have estab

US10 ... The Dissenters of James a laye estab-lished an organ of their ewn, upon a broad basis. The name of the new journal is the Meansper, and it is published weekly. Its principal object is the advancement of the cause of religion, and the circulation of musiculary intel-ligence, without distinction of sect.

Harrford citizens have just made an annual donation to the Amer. Tract Society of \$2,300.

Persons wishing The Tribune left at their residence or at their places of business, will please send a note through the Post Office or leave word at the desk of The Case of Mrs. Gaines.

The Case of Mrs. Gaines.

Washington City, Jan. 24, 1848.

To the Editor of the New-York Tribuse:

Sik—My attention has just been directed to a notice in your paper of the 17th inst. relating to the suit of Mrs. Gen. Gaines, recently decided in the Supreme Court, and in which a position is attributed to me in coonection with it, is which I am not entitled, and which does great ripustice to the learned and distinguished coursed who have earlied through this great prosecution of right.

Though a confidential legal advisor of Mrs. Gaines at a critical period. In her eventful history, and in connection with this suit, I was never her leading coursed, and cannot consent to wear the lauries which have been won by cider and ables men. John R. Grimes, Eeg. Richard Chims and Baille Psyton, in New-Orleans, and Gen. Walter Jones, Francis Rey and Reverdy Johnson, at Washington, are entitled to the high himor of this great legal triumph.

The London Art-Union—The London Art Union last year received meantly \$100,000 from its immense.

PASSENGERS ARRIVED In packet ship Buraria, from Havre—Joseph Richard and lady, of Switzerhand, Auguste Sutler, do; Chas Blish and lady, New-York; Richard Blass, Germany; and Robert Treadwell, Philadelphia.

| MINIATURE ALMANAC.....THIS DAY. | THE SUN. | THE MOON | FULL SEA | Rises....7 16 | Sets5 11 | Morn ... 1 21 | Even ... 2 30 | Larger D. TES. | London Jan 1 | Havre. | Dec. 31 | Liverpool Jan 1 | New-Orleans Jan 15

Cleared—Br mail-steamer Cambria, Harrison, Liverpool, E. Cunard, Jr.
Ships Harrave, Duncan Norleans, Johnson & Lowden;
Arthur, Taibot, Apalachicola, R. Post.
Barks Westphalia, Wessels, Bremen, Osiriche & Kruzer, Pedemonte, Knowles, Matanzas, Nesmith & Walsh, Schre Edwin A Stevens, Biggs, Baltimore: Mary Ann Guest, Cone, Philadel, Excel, Williams, do.

Cleared—Br mail-steamer Cambria, Harrison, Liverpool, 1888, and 1890 me, and I will readily impart any information in relation to the wonderful curstive effect upon my swin system. (Signed) Mrs. S. GAVETT.
Saco. Me. Sept. 70, 1847.
Saco. Me. Sept. 70, 1847.
No. 51, Factory Island.
I hereby certify that the above statement, so far as my fully correct, and that the case is concerned, in fully correct, and that the estimony of Mrs. Gavett in worthy of implicit condidence.
Signed.

Principal Office 125 Faiton.

Brem ship Luise, Steenken, Bremen seeschen & Uunkhart.
Ship Arcole, Hoodiess, NOrleans and Balize 17 ds, sugar, Ship Arcole, Hoodiess, NOrleans and Balize 17 ds, sugar, d. s, &c, to Chamberla'n & Phelps. The A was 17 days ground on the Bar. Jan 18, lat 52 N, lan 78 W, exchd ground on the Bar. Jan 18, lat 52 N, lan 78 W, exchd grewith ship Rappahannock, Drummond, from NOrleans as with ship Rappahannock, Drummond, from NOrleans

Ship Courier, Wolfe, Rio de Annilo Dec 2, control de de la Molicale at JOSIAN TATORS J2016.

Br ship John Fredler, Strang, I iverpool 46 de, iron, &c. ow C Pickersgill, 270 passengers.

Bux Herschel, (of Boston) Meso, Savannah II de, lumber, to Pillsbury a Sanford.

Brig Gen Worth, (of Portland) Radcliff, NOrleans 18 de, morasses, to Greeley & Giles.

CEO. STEWART & CO. 18t Walkerst.

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PRE PAID LETTERS per steamship Cambria will be received at our office until II of clock this A. M. 129 1t.

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L. Mitchell. hr Williamburgh, Pierce, Ocraceke, NC, 7 ds, shin-to P. Thomas. hr Entire, Demarest, Ocraceke, NC, 7 ds, shingles, to

Schr Zeitre, Demarest, Ocracote, No. 2 Thomas.

Schr Myers, Fowler, Washington, NC, 5 ds, naval stores, o S L Mitchell.

Schr A De Rossett, Brewster, Wilmington, NC, 9 ds. naval stores, to Brown, Be Rossett & Co.

Below - Ship Robert Parker, Weeks, fin NOrleans, Dutch ship Resebut, fin Newcastle, Eog.

The Telegraph reports a ship at another outside the Ber, showing Grinnell, Minturn & Co's signal of Losdon racks, etc. also a ship with Eiferd signal No. 21 43. Wind WSW.

Sailed-Ships St Patrick, Liverpool; Atlas. do.
Briss Maxy. West Indies. Prince de Johnville, Havana;
and others. They proceeded to sea yesterday morning,
with a fine breeze from NW. Memoranda-The Bettish royal mali steamer to Harrison, for Liverpool, sails to-day at 2 P. M.

NOTICES.

Courte Brooklyn, will preach in the Church of the Epphany, 150 Stanton st. between Essex and Norfolk states Sunday evening, Jan. 30. Service to commence at o'clock.

Les are the morrow (Sabbath) evening, at the Universificative to morrow (Sabbath) evening, at the Universificative the past 7 of clock, in which he will present outrast the reachings of Swedenburg, and of the populate of the nature of the Atonement and the compute of Salvatton.

Dr. Cherch of the Puritans-Union Square.—Rev. Dr. Chercyan will deliver the next leature in course, on Sabath two-morrow evening; at 7 o'clock. Sabject.—The Law of Remorse." Young men are particularly invited to statend.

will preach in the 1st Barnier's M. E. Church in Chery near Chinonst. on Sunday, the 20th, morning, afternoon and evening; he will also preach every evening during the coming week. Services to commence at 7 o'clock. The public, and salliers in particular, are invited to attend. It

will meet pursuant to adjournment, this (Saturday) eve-ning at 7s o'clock, at the Howard House. Every mem-ber, it is hoped, will endeasor to be present, as it is desi-rable to conclude all action in relation to the By-Laws at this meeting. [23 It*] R. H. JOHNSTON. Sec'y.

NOTICES.

TF The British and Foreign Medico-Chirurgical Review for January, 1848, is just republished by 6. B. Ziezura & Co. Philade-phia, and will be delivered to subscribers immediately. Terms So per annum in salvance. Agent for New-York, W. D. Bernans; for Boston, Onwis O. 6avan, Providence, Izaac Wilcoxi Albany, Peren Cooke.

Albany, PETER COOKE. 12301

To Mechanics' Institute.—The regular monthly meeting of the Institute will be held on Tuesday Evening, 24 February, at 75 o'clock. J. J. MAPES, Prest. C. L. Barry, Actuary. 129 34

Will be received at the Post-Office in Jersey City, corner of New York and Washington streets, from 10 A. M. to 1 before 12 M. on Saturday, January B. BRIDGART, P. M. with her at 0

works of palanting and scalphung—which were assigned by some in the minds calphung—which members had the right to select such picture or same as they might choose. From those in the British calphung or the year, excepting in certain special bearing.

Court Calcadar... Membr.

C

the parties reside in Saco, Maice: the latter was sent us the parties tested in Saco, Maice: the latter was sent us the matter of the first of the sent sent of the parties to sunday afternoon at 4 o'clock, without farther in 182 it.

On the 37th inst. of disease of the heart, JCHN BURK, in his 60th year.

His relatives and friends, and those of his sons, John H. Edmund, and Henry A. are invited to the faneral on Traceary, 30th list at half past 8 o'clock A M at his late residence. No. 27 Albenst. The General Society of Machanics and Tracearmen, of which he was a number, are also invited to attend. His remains will be taken to West-chester for interment.

Yesterday morning, MARY, wife of Thomas Harris, Entitles the state of the same of the s

NOTICE.—The "T. P. Society" have formed an all ance with the "Knick rbucker Literary Association and will hereafter be known under that name.

JONES, TAYLON, Secretary.

CHLOROFORM.—To Physicians, Druzgies, &c.—Chloroform chemically rure, manufactured and for eaby R. B. BREAKELL, 27 Sixth Avenue; also, can be had wholesale at JOSIAH PAYTON'S Drug Store, if Chambers etc.

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NOTICE IS HEREBY GIVEN, that under a personal mortgage made by one Houry D. A. Ward, dated April 29, 147, to one Richard J. Richauds, and filed in the office of the Register of the City and County of New York on the list day of May, 1847, I shall expose for eale, on the 3d day of February, 1808, at 2 o'clock P. M. on the premises known as Gothic Hall Bowling S. M. on, 31d Broadway, all the bar-fatures, alley ferniture, and all the rights, little and interest in eight bowling a list is in and upon said premises.—New-York, January 29, 1848.

S. SANKAY, Attorney for Mortgage.

1 129 31 feb2.

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Net Premiana received during the
year... \$297,922 65

Net proceeds. \$453,314 WZ

Additional losses amounting to \$10,000, ucpaid on the lat of January, awaiting proofs of death—part of that amount has since been paid.

Assets. \$4,05|40

ntarest received during the year.

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New York, Jan. 10, 1841.

A KYLE, Jr Secretary.

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